

full of religiosity, the extravagances of which ought to have been restrained by good taste, if it had existed, there was, on the other hand, no true reverence for what were " sacred things/' The churches were put to uses which would to-day be considered improper. Parodies and caricatures of ecclesiastical persons, institutions, and ritual called out no remonstrance. Mock sermons were a favorite form of monologue in a theatrical entertainment. In a morality produced late in the fifteenth century, called *Les Blasphemateurs*, the actors tortured and wounded the figure on a crucifix. The Virgin and two angels came down to catch in a cup the blood which miraculously flowed from the body, but the actors kept on. " The hideous scene is interminable." Personalities were employed beyond all decent toleration, not only in theological disputes, but in political conflicts of all kinds. Of course the fanaticism of the age accounts for the extravagance of the acts and doctrines, and good taste seems to be only a trivial defense against fanaticism, but good taste consists largely in a sense of due limits, and if there had been a good code of social usage tempered by taste, it would have prevented many of the greatest scandals in the history, especially the church history, of the period. Buffoons had a share in the great " moralities;" although they did not have a r61e in the action. Their function was to interject comical comments from time to time. The comments aimed to be witty, but were generally gross, coarse, and obscene. Late in the fifteenth century, in France, a buffoon recited a prelude containing licentious jests to an edifying morality called *Charity*}-

502. Whence good taste is derived. Good taste is a more deli-

cate and refined philosophy of action than any
which have been
mentioned above. It would escape from any
attempt to formu-
late it, more completely than propriety or
politeness. It floats
in the ways of the group, and is absorbed by those
who grow up
in it. It is a product of breeding. We have a well-
worn saying
that there is no disputing about it. That is true,
but for equal
reason there is no disputing about decency,
propriety, obscenity,
or sex taboo. Good taste is a product of the
group. It is

¹ De Julleville, 21, 74, 86, 89, 107, 304.